THE

# PIOUS MAN'S Directions.

Shewing

## How to walk with GOD all his Days.

By a Well-wisher of

THE

**Whole Duty of Man.**

The Second Edition.

*Yet not I, but the Grace of God with me.*

*Walk wisely*, &c. *Eph.* 5. 15.

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# TO THE READER.

Reader;

IF thou art one who doſt indeed mind the Salvation of thy Soul, and thy happineſs in another World; if thou wouldeſt learn to live, and alſo to die, then this little Book will be welcome unto thee, wherein the duty of thy Life is made known in a few

*words, it being contracted into so small a Volumn, that every one might make it their Pocket Companion. Be not content to read it only, but labour to practise whatsoever in it thou finds to be thy duty, that so it may be thy Heart-companion; which is the prayer of yours for Christs sake.*

M. M.

# THE PIOUS MANS Directions.

*See that you walk circumspectly, &c.* Eph. 5. 16.

FOR the securing our Souls, 'twill be of great advantage to us to redeem our time, which being parcelled into

Days, a Daily Vigilancy is to be exercised therein; for which purpose, observe these following Rules.

(1.) So soon as God has unlocked the doors of thy Senses, that thou perceivest how tenderly he has taken care of thee, how he has in mercy suffered thee to live to see another day, bless him for the mercies of the Night past, that he has given thee quietly to rest, and refreshed thee with sleep, that he took care of thee, that no evil befel thee, without whose Providence and Protection, thou

wouldst daily and hourly be subject to thousands of Calamities, and mischiefs which would befall thee. The next thing that thou must do is to set a watch over thy thoughts, which the Devil will be crouding into thy mind so soon as thou awakest, that he may discompose thee for all the day after; but I shall speak more largely of this by and by.

(2.) So soon as you are up, and ready, before you settle about your worldly imployment, read some portion of Scripture, and be not contented with reading it only, but la-

bour to understand the spiritual sense and meaning of it, and lay it up in your heart, and practise it in your life: Then with holy *David* direct thy prayer unto God, beg a blessing upon thy labour, without which it will never prosper; and desire of God to keep thee from Satans temptations, and from slothfulness and idleness all the day long, both in thy Calling, and out of it also.

(3.) Be watchful over thy Thoughts, Words, and Actions. 1. Thy thoughts, let them not be, how to grow rich, or encrease in

the world, neither about vain, fooliſh, and impertinent things, neither let them be unchaſt or defiled, but let them rather be, how thou mayeſt make thy Calling and Election ſure, how thou mayeſt bring moſt glory to God, how thou mayeſt do good, and be ſerviceable in thy Generation, how to be beneficial to thy ſelf and others, which will be well-pleaſing to God. Remember, that as thou muſt give an account for every idle word, ſo alſo for every vain thought. 2. For thy words; be ſure ſet a guard upon that unruly Member

the Tongue; the Mouth is an open vent for all evil; 'tis (as saith S. *James*) a world of iniquity; 'tis an unruly Member, full of deadly poyson, 'tis but a little Member, but it boasteth great things, *James* 3. 5, 6, 8. 'Tis such a dangerous Member, that if you don't set and keep a guard upon it, your Religion is but vain: Therefore be not rash in uttering words, but consider, whether that you say be not prejudicial either to your self, or your Neighbour: I shall now give you a few Rules about this point. (1.) Consider before

fore you ſpeak, whether you can ſtand to it at the Day of Judgment; if after you have examined your heart you can do this, then you may ſafely ſpeak it; but if on the contrary you cannot, you muſt forbear, leaſt by ſo doing, you plunge your ſelf into the Pit of Deſtruction; for words muſt be accounted for, and there are words which ſhall not be forgiven, ſays Saint *Luke*, *Luke* 12. 10. (2.) Conſider that God hears what you ſay, as well as if he were in your ſight; how then dare you offend him, who can, if he

pleaſe

pleaſe him, caſt you preſently into the Pit of Silence? Now the ſin of the Tongue is in a great meaſure vented in our unruly paſſion, which flies out of our mouths, like ſparks out of a fire: Therefore if thou art of a paſſionate nature, and angred by ſome reproachful ſpeech, ſome vile taunt, or by ſome wrong done unto thee, keep thy unruly tongue from giving reviling for reviling, but for curſing bleſs them, for evil do good: For conſider, if God pardons, and bears with thee who ſo often in a day offendeſt him, how

how much more then ought'st thou to bear with those that offend thee but little, if you consider what wrong you offer to the great God? (2.) Another way to guard the Tongue, is to have a care of corrupt words: Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, &c. *Eph.* 4. 29. Let your words also be few and wise, and let them be spoken in due season; which are, as *Solomon* says, like Apples of Gold in Pictures of Silver. (3.) For thy Actions, let them be

suitable to the Rules which I gave thee for thy Thoughts and Words: Christ says, every man shall be rewarded according to his works; 'tis therefore of great importance, to take care how we perform all our actions; for which you may observe these following Rules. (1.) Do all that thou doest as in the presence of God, knowing his All-seeing eye is over you, and he takes notice of, and sets down all your actions upon your account: nothing that you do is concealed from him, for all things are naked and

open

open to the eyes of him with whom we have to do. (2.) Remember that thou knoweſt not but every day may be thy laſt day; therefore every day ought to be the beſt day; if thou didſt expect to die ſuch a day, thou wouldſt then certainly abſtain from all appearance of evil, which now thou doſt not, becauſe thou putteſt the evil day far from thee. But alas! thou foolish Wretch, how knoweſt thou, that this day will not be thy laſt? how knoweſt thou, that thou ſhalt ſee the light of another day? who knows but

God

Eliz Blair

God may say to thee as he did to the Rich Man in the Gospel, *This Night shall thy Soul be required of thee*; therefore if you love your selves, if you love your own Souls, eschew evil, and do good, seek peace, and ensue it. (3.) See that thou do nothing but what thou canst answer at the Day of Judgment, when all sins both secret and open shall be disclosed, remember that thou shalt be rewarded according to thy works at that day; which Reward will be either the Eternal enjoyment of God in Heaven, or the vengeance

geance of Eternal Fire with the Devil and his Angels: Now if thy actions be according to Gods Command in his Word, then the former of these shall be thy portion; but if on the contrary thou hast not obeyed the voice of God, but hast gone on in thine own ways, and followed after thy own devices; then the latter, to wit, Eternal misery, shall be the portion of thy Cup. Now consider whether that you do, you can answer at the Tribunal of the Great God. (4.) Consider whether that which thou dost, tend

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God may say to thee as he did to the Rich Man in the Gospel, *This Night shall thy Soul be required of thee*; therefore if you love your selves, if you love your own Souls, eschew evil, and do good, seek peace, and ensue it. (3.) See that thou do nothing but what thou canst answer at the Day of Judgment, when all sins both secret and open shall be disclosed, remember that thou shalt be rewarded according to thy works at that day; which Reward will be either the Eternal enjoyment of God in Heaven, or the vengeance

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any

any way to the glory of God, which must be thy ultimate end, and chief aim, in whatsoever thou dost: This the Apostle urgeth, 1 *Cor.* 10. 31 *Whether you eat or drink, or whatsoever you do, do all to the glory of God.* All that we do, whether eating or drinking, that is, we must so eat and drink moderately, that thereby we may serve God better, and bring more glory to his Name: In working and sleeping; in them we must aim at Gods Glory.

(1.) In working.

*Obj.* But perhaps you may say, how can God have

have any glory by my working in my Calling?

I answer, He may, supposing you work at some honest Calling; for you must labour with your hands the thing that is good, that you may have to give to him that needeth. Here would other Objections offer themselves, but those I shall answer by and by. (6.) Consider whether that which thou doſt must not be repented of, which if it must be, it is by all means to be abstained from. (7.) Consider whether thou mayest lawfully pray for a blessing upon what thou doest;

doest; which thou mayest do for every thing which God has commanded.

Now for the further assisting of you in your Daily Walk, I shall give you a few Rules what Company you ought to be conversant in, and how to carry your self therein. I need not give you any Rules in what Company you ought to be; for while you are in this world, you must be in both: therefore I shall shew you how profitable the one may be, and the good and evil of the other, and give you some directions how to carry your self in both.

(1.) Then

(1.) Then the profit of good Company: If thou art in good Company, thou mayest suck some virtue out of their speech, or behaviour, or the like; if thou thy self art in an unregenerate estate, thou mayest perhaps by them be converted; but if thou art Regenerated, and born again, thou art not so good, but by their company thou mayest be made better. (2.) By good company Erring Christians have been recovered, therefore if thou errest in any Point or Fundamental in Religion, thou mayest by them be turned into

into the right Path. (3.) Perhaps thou mayeſt be a help to thoſe with whom thou converſeſt; cold Chriſtians have been heated, by being with them that have been glowing Coals. (4.) Thou mayeſt (as ſome others have done) get ſo much good, as may ſtand thee in ſtead to the laſt hour, yea, and even at the laſt hour. Thus now have I ſhewed you the good that may be reaped from good company; and now I proceed as I promiſed, to ſhow you the evil of evil company. (1.) Then conſider, when thou aſſociates thy ſelf with

with evil company, thou runs into a great temptation, you incur a great hazard, leſt by their evil example, by beholding their evil works, you be brought to run with them into the ſame exceſs of Riot. (2.) By keeping evil company, even the Profeſſors of Religion will ſpeak againſt, and ſome will be apt to conjecture, that thou who wert before a great Profeſſor, was then but an Hypocrite, now an Apoſtate, and that thou art fallen from thy firſt love. (3.) By keeping evil company, thou wilt give occaſion

caſion to every one to deride and mock, even the vileſt and baſeſt of men will ſay ſuch a one is a Turn-coat, hang him, he was not true to his Profeſſion. (4.) By keeping evil company thou doſt greatly pleaſe the Devil, and greatly offend God: For he hates all the workers of iniquity, and therefore cannot abide that his ſervants, and they that are united to him, ſhould keep company with his Enemies; neither can they indeed have that Communion one with another, as if they were Fellow-members; for what fellowſhip

lowship can light have with darkneſs. (5.) By ſo doing thou miſpendeſt thy precious time, and loſeſt thoſe many benefits thou mighteſt have reaped from godly company. Thus have I, according to my power, ſhowed you the evil of evil company.

But, perhaps, ſome may ſay, I muſt be ſometime in evil company; what then muſt I do?

I anſwer; Thou muſt ſtrive to be better by, and to draw Vertue from the worſt company, as the Bee extracts Honey from the worſt Herb. (1.) Then

before thou goeſt into evil company, conſider 'tis very infectious, and catching; therefore be ſure to have a ſtrong guard upon thy ſelf, that ſo thou mayeſt not be led into temptation. (2.) Be ſure to keep thy ſelf from their abominations, don't bow to their Idols; be ſure don't aſſent and agree to any of their ſayings, neither be afraid to reprove them for 'um. How canſt thou with patience hear thy Lord and Maſter, thy beloved Sponſe, thy Chriſt wounded to the very heart with their Oaths and Curſes, and yet refrain from repro-

reproving them? 'tis not a ſign thou loveſt God, and yet canſt hear that worthy Name by which thou art called to be blaſphemed. Canſt thou endure to hear thy deareſt Friend ſpoke againſt, reviled and reproached, and forbear taking his part? how much more then oughteſt thou to do it when God himſelf is offended by blaſpheming ſpeeches, and oaths, and curſes? thou oughteſt to take his part, by commanding them in the Name of the Lord to forbear.

(2.) Be ſure don't

(though it cost thee liberty, nay life it self) deny Christ in any wise, or step one foot from thy Profession; be not afraid of them that can kill the body, by denying Christ, but rather fear him, whom if you deny, will after he has killed cast into Hell. (3.) Suck Honey if thou canst out of those bitter herbs, and labour by all means to reform them. Now I come to give you some directions how to behave your self towards your Neighbour.

(1.) Love them as Brethren, be pitiful, be courteous, not rendring evil

for evil, or railing for railing; you must do good to them, yea, and to all, as far as 'tis in your power; but more especially to those of the Houshold of Faith, to such you must show more than ordinary kindness; neither must it be for any by-ends, but for the Image of God in them: This is Christs own Command, *A new Commandment I give unto you, that ye love one another.*

(2.) To those who are not of the Houshold of Faith, who are not yet born again, you must also be courteous, meek, gen-

tle, good, that they may be won by your good converſation; you muſt endeavour their Reformation by wholeſome counſel, and inſtruction, though they perhaps for good may return evil, and hatred for your love, yet render not thou evil for evil, though they revile you, bleſs, though they perſecute you pray for them, and though they do what evil they can to you, do thou what good thou canſt to them, and by ſo doing thou ſhalt be like thy Maſter Chriſt, who gave thee the like example.

I shall now give you a few Rules how to carry your self in your particular Calling.

A Calling is such an honest and lawful exercise, as renders us useful in the world. (1.) Then see that thou be diligent in thy Calling; be not slothful in business, says *Paul*, *Rom.* 12. 11. *Labour with your hands the thing that is good.* *Paul* laboured with his hands, and how much better art thou then *Paul*? nay, some think Christ himself worked at his Fathers Trade; this is gather'd from that place in *Luke* 2. and latter end,

*And*

*And he went down with them, and was subject unto them.* (2.) As thou must labour with thy hands to provide for thy self, or family, so thou must not trust in uncertain riches, but in the living God. (3.) See that in thy dealings with men, that thou do not defraud not overreach any; for how canst thou expect a blessing upon that which thou hast got unjustly; remember that a clear Conscience is better than a full Purse; use no false Weights or Measures, for a false Balance is an abomination to the Lord, *Prov.* 11. 1.

Be ſure don't venture the ſhipwrack of a good Conſcience, and the loſs of your immortal and never-dying Soul, for the gain of the whole world; *For what ſhall it profit a man to gain the whole world, and loſe his own Soul?* Mat. 16. latter end. 'Tis a dreadful gain indeed, to get Earth with the loſs of Heaven, and eternal happineſs; therefore be ſure don't uſe more Craft than Conſcience: Conſider, that a little that a righteous man hath, or that is righteouſly got or kept, is better, and will proſper better, than the Re-

venues of many wicked.

(4.) As in all other things, ſo in your Calling, the Glory of God muſt be your ultimate end and aim: *Whatſoever you do* (ſays the Apoſtle) *do all to the glory of God*, 1 *Cor.* 10. 13.

(5.) Loſe no ſhreds of time, be diligent and circumſpect, ſo that that roaring Lyon may not make a prey on you: Many have got much by improving ſuch Chinks (as I may ſay) which intervene; be continually as in Gods eye, thinking of, ſpeaking of, and acting for God; let God be both at

at the beginning and end of your work, that he in all things may be glorified: If you be idle, you run your self upon temptations; so *David* when he should have been at War, being idle upon his house top, fell into a sin which he could not quickly get rid on: To be sure, the Devil having but a short time, watches his opportunity so narrowly, that none shall be the least idle, but he will presently cast a temptation before him, which will find him work enough, and more than enough to overcome, did not God give him his

assistance,

assistance, which sometimes he is pleased to do, but he has suffered many of his dear Children to fall, both for example to others, and that they might stand surer hereafter. Therefore it highly becomes us to watch, and stand upon our guard, lest while we sleep, the Enemy come and catch us in his snares. Be you sure therefore, be not slothful in business, but improve all your time; seeing 'tis so dangerous to be idle: While you are imployed, you have a Warrant from God that he will keep you, but no longer, for

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he will not maintain you in idleneſs. (5.) Labour to be contented with whatſoever Incomes God gives thee by thy Calling: If thou be rich, remember him from whence comes all, and be not gaping after more; if poor, be contented likewiſe, for he that gave thee it, knows what was beſt for thee; if thou hadſt been rich, thou mighteſt forget God; but being poor, thou lookeſt up to him, and depends upon him for all things.

I ſhall now ſpeak a word or two to you that are Governours of Families; and therein, according

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ing to my weak ability, direct thee how to order thy Converſation.

(1.) Conſider 'tis God in a Family, and not man only, that makes it to proſper; for we live not by bread alone, but by every word that proceeds out of the mouth of God. If thou wouldſt have it go well with thy Family, ſet up the worſhip of God in it: The Lord bleſſed the Houſe of *Obed-Edom* for the Ark ſake; ſo God will bleſs thy Houſe, if the Ark, that is his worſhip be there. Wouldſt thou have thy Family proſper? ſet up the worſhip of God in

it,

it, let no wicked person remain in thy house: He that will not Pray, and joyn in the worship of God with thee, let him not eat with thee. Make *Joshua*'s resolution, and put it in practise too; *As for me, and my House we will serve the Lord.*

(2.) Remember that you must be accountable to God for those Souls he has committed to your charge; therefore you ought to take care that they be trained up in the fear of the Lord: See that none of your Family be given to any Vice; to wit, swearing, drinking, lying,

lying, or the like: Make choice of such servants as fear God, chuse for him, and not altogether for your self; enquire in the first place, whether they will submit to Gods Word or no; if not, let them not come within thy roof, as thou wouldst not have the Devils company in thine house, so don't entertain any of his friends or servants, but rather let it be an harbour and habitation of Gods Children, so shalt thou be blessed: You know that God blessed *Laban's* house for *Jacob's* sake, so may you likewise expect a blessing,

sing, if you entertain such in your house.

(3.) See that you train up your Children in the way they should go, that so when they are old they may not depart from it: Suffer them not in their younger days to go on in sin, either in omission of duties required them, or in Commission of evil forbidden. But now more particularly, let prayer be used in your family in publick, and cause both Servants and Children to do the like in private. Be sure suffer them neither to go to Bed, or to Walk, before they have prayed to God.

Read-

Reading the Word also is another duty which you must practise in your Family, and be not contented to read only, but labour to understand it, and question your servants and Children out of it: Let them also every one read every day, that so from Children they may know the holy Scriptures, which are able to make them wise to Salvation.

Singing Psalms also is another duty which thou must practise in thy Family: This *David* practised; as you may see by those many Psalms he penned; labour to sing with

with understanding.

Meditation is another duty thou must daily practise, but this is a private duty, which is to be done, that no eye may see but God. These duties, before spoken of, do also belong privately to thy self, as well as thy Family. (1.) Prayer, let no day pass without offering thy morning and evening Sacrifice to God in private: how canst thou expect a blessing upon thy Labour, if thou wilt not ask for it? or darest thou omit praying morning and evening in private, as well as publick, seeing God has

has said, *Pray without ceasing*? how canst thou lye down at night, except thou hast first prayed to thy Father? *Pray to your Father in secret*, says Christ, *and he that sees in secret, will reward you openly.* Be sure therefore don't neglect secret prayer, neither suffer any in thy house to do it.

Secondly, Reading: Dost thou think God writ the Scriptures in vain, not to be read, but to lye by for a Cypher, or to mould, as some people suffer their Bibles to do, who scarce look upon them, except on the Lords day when they

they go to Church? Be sure therefore don't omit this duty, at least twice a day in thy Family, if thou hast leisure, besides in private. (2.) Hearing the Word read and preached is another duty which thou must not omit: Be always standing at Wisdoms doors if you would have Wisdom. God has promised a blessing to the Word Preached; therefore be sure be a constant hearer thereto.

I will here set down a few Rules for the right hearing of the Word. (1.) Before hearing. (2.) In time of hearing. (3.) After

ter hearing. (1.) Before hearing, see that thou prepare thy heart by prayer and meditation; remember that God has commanded, saying, *Take heed how you hear*; for he don't look only at the work done, but how, and in what manner 'tis done (2.) In hearing, be sure that thou carry thy self reverently, and attentively, as becomes those who are in the presence of God. If thou wer't in the presence of a great King, wouldst thou not take care how thou didst demean thy self? how much more then oughtest thou

to carry thy self circumspectly in the sight, and about the work of so great a King, as is the God of Heaven? (3.) The third duty after hearing is, that we labour to practise what we have heard; for what signifies hearing and reading, and all that we do, unless we labour to practise it, and to live accordingly. (4.) Praising God is a duty to be performed by every true Christian. We must offer up our Sacrifice of praise morning and evening to God; we must bless, praise, adore, and admire the goodness of that God

that

that bestowed all our mercies upon us: How can we expect God should preserve us any longer, if we don't show our gratitude to him for it; he might justly take away that hand of Providence from us, and leave us to our selves, but only that his mercy fails not. If one of our Fellow-Creatures should do us some small courtesie, we should thank him, or else we should be counted ingrateful: How much greater ingratitude then is it for us not to acknowledge the goodness of the great and good God for

all

all his benefits and mercies from time to time bestowed upon us, for by him we live, and move, and have our being; we have all things from him, and therefore ought to return the praise and glory of all unto him; we live by him every moment, and of his fulness we all receive, he is the Fountain from whence come all our good things, therefore we must be thankful to him; or he may take away that good hand of Providence from us.

(5.) Another Duty which is to be performed, is Meditation, this we find the

Saints of old to be often conversant in: *David* meditated on Gods Law both day and night. So we find *Isaac* going out into the Fields to meditate.

*Ob.* But perhaps you may reply, this is a hard Duty, and I know not how to meditate; or what to meditate on; for your direction herein; I refer you to *Whites* Meditations.

(6.) The sixth Duty to be practised by every true Christian, is Self-examination, which is of very great necessity, for those reasons which I shall here briefly set down. (1.) Because by it we may know whether

whether we be in a ſtate of Salvation or of Damnation, whether we ſhall go when Death comes to ſeparate Soul and Body, whether we ſhall be ſeparated from God for ever or no. (2.) For the quieting of our Conſciences, by getting the knowledge of our ſelves, and of our ſins. (3.) For the tryal of our Graces, whether we have Grace, or whether we have none; and if we have, whether we grow in Grace or not, whether it decreaſeth, or increaſeth in us, whether it be not falſe Grace, whether we do not imbrace a Cloud

instead of *Juno*: As for example, 'tis said in Scripture, *Blessed are the poor in spirit*: Now by this you may examine your self, and so try whether you have that grace of poverty of spirit or no: Am I poor in spirit? have I meaner and lower thoughts of my self than I have of other Christians? or don't I rather exalt my self, and think better of my self than of others? or be not I troubled when others are preferred before me. But perhaps, some may say, alas here are so many things to be done, we cannot

not do them; we have ſo much worldly buſineſs, we cannot ſpare ſo much time to do all this: Though we riſe never ſo ſoon in the morning, our buſineſs is ready for us ſo ſoon as we are up; ſo that we have no time for reading, or praying, or the like: then at night 'tis ſo late before we have done our work, and we are ſo weary, that if we ſhould ſit down to think of any thing that is good, we are preſently aſleep, being ſo indiſpoſed by reaſon of our day labour, ſo that we are not able to perform family duties. To theſe I anſwer,

(1.) Does your worldly imployment take up so much of your time and strength, that God can have none. Consider which will be most profitable to you in the end, to be a Slave to the world, or to be Gods servant, whose service is perfect freedom. Consider whether he should not have some of your time and strength devoted to him and his service, who gives you both, and ought to be served in the first place; or what if your business be much, and you have many worldly goods to take care of, is it fit they should

wait

wait upon you, or you be a Slave to them.

And ſurely, ſeeing you have ſo much buſineſs and worldly riches to take care of, that you can find no time for God, 'twould be very juſt with God to take ſome away from you, that ſo thereby you might have more time for the ſerving of him. Remember, that God gave you all that you have, that ſo you might ſerve and love him better, and if you contrary to his expectation be worſe, you have reaſon to think he may take all from you, that are ſo diſingenuous to return evil

for good, and hatred for his love. Why must God alone be a loser by all that he does for you? That which would make you respect, love, and observe others more, must it make you love and obey God less? You say you are weary at night, why then is your sin so great, and why are you so covetous, as to take more upon you than you can do without the hazard of your Soul. (2.) You may say you must work, and that hard to, for all that you can do, though you work hard, and fare hard, yet you can scarcely live:

But

But I will tell you one thing more which must be added to those two, (and then you will either have enough, or be contented with what God is pleased to give unto you) which is, that you must pray hard also. If you would thrive in the world, you must live so, that your Soul may thrive also. Though I confess some cannot have so much time for all those Duties, yet every one ought to get what time he can; but if he have a willing mind, though he cannot do as others that have time enough, yet he shall be accepted for

what he hath. Let him beware of wickedneſs in not doing what he can, and God will pardon his weakneſs in not doing as well as he would. Now I have, according to the power given me, anſwered theſe Objections, I proceed to ſhow upon whom theſe Duties are incumbent. (1.) All theſe, and many more are incumbent upon moſt Chriſtians, but more eſpecially upon thoſe to whom God hath given more time, parts, ability and ſtrength. There are many Duties more which I named not, becauſe not expedient for every

every day; (*viz.*) *Charity*. This is a Duty incumbent upon all Christians, but especially those with whom God has intrusted much; for to him that he gives much, of them he requires the more: Therefore those rich worldlings have surely a great deal to answer for, that don't like good Stewards lay out their riches for their Masters use, but spend it in revelling and banqueting, and by going in Purple and Scarlet; and with the rich man in the Gospel, *faring sumptuously every day*. They had need, I say, take care, lest poor

*Lazarus*

*Lazarus* is lodg'd in *Abrahams* Bosom, whiles they lift up their eyes with the rich Glutton in everlasting flames. This Duty of Charity is also incumbent upon those of a lower Rank, though not in so great a degree; for God does not expect to reap where he sowed not: The two Mites were accepted being given with a willing mind, as well as those that cast of their abundance into Gods Treasure. If thou therefore sayest I am poor, and can scarcely earn my own living, I answer, thy giving to charitable uses, though but a little,

little, is the way to encreaſe thy ſubſtance, and to make thee thrive in this world, and alſo in that to come: *For whoſoever ſhall give a Cup of cold water to a Diſciple, ſhall not loſe his reward.* And beſides, 'tis a Duty which God has commanded, and therefore to be performed both by poor and rich: *Let him labour,* ſays God, *working with his hands, that he may have to give to him that needeth.* He does not ſay, that he may have to ſpend idly, or to hoard up, but to give to the poor that need it, to lay it out for his Maſters uſe. (2.) Con-

(2.) Consider the great advantage which will redound to thee thereby: See what Christ says, *Mat.* 25. 41. *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world, for I was an hungred, and you gave me meat*, &c.

*Obj.* But some may say we have nothing at all for our selves, we are poor, and receive others Charity: To you I answer, if you are not able to give your money, then make that up by your Prayers for them, which you should have done with your money, and God will accept

accept that, if you can do nothing elſe.

Now I have ſhewed what Duties you ought to perform, I ſhall give you one general one, and ſo conclude: That is this; live every day, as if that were the laſt day you were to live: Perform every duty, as if it were the laſt you were ever to perform, ſeeing you know not but it may be ſo: If you thought ſuch a day would be your laſt, would you not take more care how to ſpend it? would you not be more watchful all the day long? would you not pray more earneſtly,

neſtly, and do all your duties with a more lively frame of Spirit? You know not but it may be ſo, therefore be ſure to ſtand upon your guard, that Death may never ſurprize you. But perhaps you may ſay I am young, and ſtrong, I ſhall live yet many years: but alas don't put the evil day far from you: Are you young? young men and women die as often as old: Art thou now in health? thou mayſt, like many others, die ſuddenly: Art thou ſtrong? Death has been too ſtrong for many ſtrong men; If thou art

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in health, make this good use of it, to prepare for sickness, for that may come sooner than thou expectest it; if thou art young, dedicate the prime of thy years to God, which will be most acceptable to him; so that he may have cause to say of thee as of *Israel, I remember the kindness of thy youth, and the love of thine Espousal; in health wait for sickness, in life for death: Wait all the days of thy appointed time, till thy change come.* Now I come to a close: One word for the Evening, and so I shall conclude with your carriage upon the

Week

Week day. When it draws towards night, meditate upon the paſſages of the day, how you have demeaned your ſelf therein; has the good God preſerved thee all the day long, that no evil has befallen thee? has he given thee food, and rayment, and all things neceſſary to life and godlineſs; then don't forget to offer up thy Evening Sacrifice of Praiſe and Thanksgiving to him for the ſame. (1.) As I ſaid before, call thy Family together, and pray with them; then afterward in private bleſs God for all his mercies, beg of him to keep

keep thee in the enſuing night, without whoſe hand of Providence and Protection thou couldſt not live one moment; from whom thou receiveſt all thy good things: For of him, and to him, and through him are all things, to whom be Glory and Power, throughout all Ages, world without end. *Amen.*

*Directi-*

## *Directions for the right Sanctification of the Lords Day.*

HAving finiſhed the Rules which concern the Week-Day, I come now to give you ſome Directions for the right Sanctification of the Sabbath; for which there are three ſeaſons neceſſary. (1.) Before it comes. (2.) When 'tis come, in time of duty. (3.) After 'tis ended. I begin with the firſt (*viz.*) before it comes. There are divers Opinions concerning the beginning

beginning of the Sabbath, which I ſhall not here mention, becauſe I would not be large. But however their Opinions are, ſure I am the preparation for it the foregoing night, will be a great help to perform the duties of the day enſuing; and that for theſe following reaſons: (1.) Becauſe it takes the mind off theſe Earthly things, and makes it more compoſed, and fitted to have entercourſe with God in his duties. (2.) Becauſe if we make preparation before, God may meet us, and bleſs us, and then our labour will not be

be in vain in the Lord. But you may ſay, what preparation is neceſſary before I appear before God in his Ordinances? I anſwer: (1.) Before it comes, when you have laid aſide your worldly imployment, if you have a convenient place, ſeparate your ſelf from all company; and let your thoughts dwell upon the goodneſs of God, in giving you one day in ſeven, wherein you may draw near to him in his Ordinances; ſeeing if you conſider your worldly imployment in the Week, how much need you

you have to have that day, wherein resting from your worldly labour, you may have communion with God, to have your graces strengthened, your sin mortified, and your Soul eternally saved in the day of the Lord Jesus. (2.) Consider the goodness of God in this also towards your outward man, in that he has given you six days wherein to work at your Calling, for your comfortable living in this world, and took but one to himself; whereas he might have taken six to himself, and allotted but one for your worldly imployment. (2.) Pray

(2.) Pray earnestly to God, that he would be with you, and give you the help and assistance of his holy Spirit, that he would abundantly satisfie you with the fatness of his house, and that his Ordinances might be so you for the better, and not for the worse. If you can, rise somewhat sooner in the morning than you are wont, and don't think 'tis a brutish rest which God requires, but it must be an holy and sanctified rest: God never meant you should rest like the Beasts, who only lye still and feed, but that you should

should rest from your daily imployment, that you might serve him who rested that day from making you; and that you should adore him for his goodness in preserving you ever since you were born. Spend some time in private with your Soul, before you go to the publick worship of God; beg of God to make it a good day to your Soul, pray also with your Family for Gods blessing on them: If you go without praying to God for a blessing, how can you expect a blessing? As thou art going between thy house and

the Church, ſuffer not any vain thoughts to enter into thy mind; but meditate of Gods goodneſs in giving thee one Sabbath more wherein to wait upon him in his Ordinances, when as thou haſt abuſed ſo many already. Secondly in time of duty, ſee that thou carry thy ſelf as becomes thee to do in the preſence of God; let thy Geſture be Reverent and attentive; don't, in time of duty, divert thy ſelf from the exerciſe in hand to private reading, talking, or the like; reading, 'tis true, is very neceſſary, and 'tis a great

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ſin to neglect it, but if we do it in time of other duties, 'tis as great a ſin; therefore for every thing there is a time; therefore be very attentive to what is ſpoken. If thou wert before ſome great King here on Earth, would you not behave your ſelf ſo reverently as becomes ſo great a perſon? or if a King were treating with you about ſome great matter which concern'd your welfare, would you not be very attentive to hear what he ſhould ſay unto you? how much more then ought you to behave your ſelf ſo before the

KING of KINGS, and LORD of LORDS, who is then by his Embassadour treating with you about your eternal welfare, and happy state and condition in another world? Then when you come from Gods house, labour to retain in your memory what you have heard; and not only so, but to put it in practise likewise; don't think the Sabbath is over, as soon as Sermon is done, but call thy family together, and spend the rest of the time in prayer, and reading Gods Word, and examination of thy Children and Servants; and so

so lose none of that pre-
cious time. But I don't
say thou must do nothing
else, for 'tis lawful to do
either works of necessity
or mercy: Thou mayest
visit a sick Neighbour, if
thou canst be profitable
either to Soul or body;
thou mayest dress thy
meat, and do things that
belong to the comfort of
mans life: In the Evening
before thou goest to rest,
retire thy self, and recol-
lect what thou hast heard:
examine thy heart how
thou hast behaved thy self
all the day, how in duty,
how out of duty; what
good thou hast got by the

Sabbath; what Grace strengthened and encreased, and make an application to thy self of what has been said; and then commit thy self and family to Gods protection by prayer; Take care that the Devil don't steal the Word out of thy mind, before thou goest to rest; lie down with thoughts of God and his Word; and consider, that as thou liest then down in thy Bed, so thou must once lie down in thy Grave till the Resurrection, when Christ shall descend from Heaven to judge the world; to whom be glory for ever & ever. *Amen.* ¶ *Con-*

## *Concerning the Sacrament.*

THE Sacrament of the Lords Supper being a necessary duty incumbent upon all true believers, I thought it fit to add a few Directions concerning it by way of *Appendix*. (1.) Then, I shall show who they are that are to go to this Ordinance; those are all true believers, who are weary of their sins, and thirst after Christ and Grace; who can examine themselves, and discern the Lords Body. I shall give you some

general Rules for their right participation of the Lords Supper; and those are three.

(1.) Before the duty.

(2.) In the duty. And

(3.) After the duty.

(1.) Before the duty, and there are three duties incumbent upon all that would partake aright of the Lords Supper. (1.) Examination, and that is twofold. (1.) Of our sins: (2.) Of our graces, serious, solemn, and fervent prayer. (3.) Meditation. I begin with the first, and that is Examination: first what sins we are guilty of, whether we live in any known

known sin or no? whether we neglect any known duty? and this must not be a slight and indifferent examination, but we must set our selves as in the presence of God, and charge our hearts to answer to those questions which we put to it:

As (1.) Have I ever had any sense of things good or evil? did I ever yet feel the pangs of the New Birth? do I see the loveliness that is in Christ, and the odiousness that is in sin? do I, if I know of any sin in me, strive with all possible speed, and endeavour to get rid of it? or

doth not sin rule and reign in my mortal body? for if you are not converted, you must not come to this holy Ordinance; for as no one but a Jew was to eat of the Passover, so no one but a converted man must eat of the Lords Supper: But more particularly examine your self what sin you are guilty of, whether pride, passion, covetousness, hypocrisie, infidelity, or many more which might be named: but perhaps you can assure your self that you are guilty of no gross sins, as pride, drunken-

nels, avarice; but is there not some secret sin within you; have you not some bosome lust lurking in your breast, some which cannot easily be discerned, if it can, yet willing to have it excused; therefore you must search diligently to the very bottom of your heart, even in every corner and cranny of it, to see if any lust willing to be spared have not hid it self there; is there not a little pride, or hypocrisie, or carnality, or self-love within you? Examine also your thoughts, and see whether there be no sin in them,

for

for there 'tis most easie to be deceived. But (2.) Because I would not be too tedious, you must examine your self about your Graces; to wit, knowledge, faith, repentance, love, and new obedience, and others. (1.) Have you the true knowledge which is necessary for a right receiving the Lords Supper, which to know how God created us, in what a perfect state we were first made, how we fell from that happy estate wherein he placed us, and how he redeemed and recovered us lost sinners from the

laws of Death, and of Hell; the knowledge of those will first help to break your heart for sin, and then to admire the riches of the goodness and grace of God, in sending his Son to die for such lost, undone wretches as ye were.

(2.) Faith is also necessary to a right participation of the Lords Supper; and this must not be only an Historical Faith, as to remember Christ died, but a true saving Faith, for without this the Sacrament will be of no use to you, for they are things invisible

that

that are here, by things visible represented to you; and how can you behold him, unless through the Prospective Glass of Faith? or how can you apply the merits and satisfaction of Christ to your Souls, unless by Faith; therefore this Grace is more especially necessary for the right participation of the Sacrament.

(3.) Repentance, that is also necessary. Do you think Christ, the Master and Founder of the Feast, whose Body and Blood you there feed upon, if you receive aright; do you think,

think I say, that he will bid you welcom to his Banquet, when as you have not repented for those sins for which he there was a bleeding? or will he not rather with a frown say to the standers by, as to those concerning the man that had not on his Wedding Garment; *Take him, bind him hand and foot, and cast him into everlasting darkness*. This Grace therefore you see is also very necessary.

(4.) Love to God and his Children: 'twould be certainly a very foolish indiscreet thing for a person to go to the Ta-

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ble of any one that he hates, and that he is an Enemy to; sure he could never expect to be made welcom; how much more audaciousness is it in a Creature to go to his Creators Table, even among his Children, whenas he has no love to him or them? may not he justly think God will frown him into Hell, and make that Blood which is to his own Children as a Cordial, to be to him as a Cup of Poyson? therefore you see how necessary 'tis to have your hearts affected with the love of God, in sending his Son

to

told you for you, when you were in a lost and undone condition, hopeless and helpless, and might have perished for ever in the flames of Hell, had not God had mercy upon you in giving you Christ.

(5.) New Obedience. This is also necessary for you, or else you will come in rebellion, and resistance to his Laws: He that disobeys Gods Commands and lives in it knowing of it, him God will not accept. You must have also besides these Graces a hungring and thirsting desire after Christ, unless you do truly hunger, you have

have no need of Meat, and God will not give his Son to those who have no appetite nor desire after him: Therefore do you truly hunger after Christ and Grace? will nothing satisfie you but a Christ? if so, then you may have Food to satisfie your hungring, by going to this Ordinance. You must examine your selves narrowly about all those graces, and see that you be not deceived, that you take not counterfeit Coin for good currant Money; see that you don't take common Gifts for saving grace, for this is very easie,

fies; and therefore you must be more watchful; for there are no graces but have their counterfeit, and will deceive, if it be possible, the very Elect.

(2.) The second Duty incumbent upon you before you partake of the Lords Supper, is serious fervent Prayer; and this must be done at the beginning of your preparation, and also at the end of your Duties before you go.

(1.) Beg of God that he would be pleased to shew you your own heart, that you may find out the bottom of all, that you

may

may discern all that filth and those dregs that lie therein, that so thereby you may cast them away.

Then (2.) a little before you are to receive, falling down on your knees, say after this or the like manner.

*MOst Gracious God and Merciful Father, thou that searchest the hearts and knowest the thoughts of all Mankind, thou knowest, how dull, how dead, how distracted, and indisposed I have been at this time, even in preparing for so Holy an Ordinance; thou seest how hard my heart remains of-*

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ver all, and how listless I have been affected with the thoughts of thy Mercies, and of the death of Christ, when I thought of his Agony in the Garden, how for my sake the God of Heaven did sweat drops of Blood, when I considered, how he was betrayed of one Disciple, denied of another, and forsaken of all; how he was buffetted, scourged, spit upon, and crucified, and all for my sake, 'twould scarcely draw one Tear from mine Eyes. Lord, by this thou seest how hard my heart is, but thou art able, O Lord, by thy Power to soften it; thy Power is infinite, and thou canst

cause do any thing: O mollify it therefore, I beseech thee, melt it into a flood of tears, that I may mourn, and weep bitterly for the death of my Saviour, and for my own sins which caused it; for they indeed, Lord, were the Judas that betrayed him, the Peter that denied him, the Souldiers that scourged and mocked him, and the Pilate that condemned him; they were the Spear that pierced him, and the Nails in his Hands and Feet. O! nail my Sins to his Cross, that they may never rise up in judgement against me. And those, O Lord, which I have not found out, after all my

search-

searching, do then blot them out, I beseech thee; and, Lord, pardon those very sins which I committed in time of Preparation. Lord, my very Prayers want pardon, my tears want washing, and my sighs and groans want the Blood of Christ to cleanse them; O therefore wash them in his Blood, that they may be clean. And now, O Lord, the time draws near in which I am to approach to thy Table, O I beseech thee, let not the time of receiving come before thou comest into my heart: O let me not go into thy presence with a dull heart, but I beseech thee affect my heart with

with the thoughts of thy love to us in our redemption; O let them such thoughts as these so delight my Soul, and Lord meet me at thy Table, and bless me: if thou art not there in particular applying thy self to my soul, I cannot take up with them; for I come to see Christ that died for me, and if I find him not, my Labour will be in vain. Sir, I would see Jesus, O therefore shew me the Son, and it sufficeth me. O give me the occasion to say with Mary, They have taken away my Lord, and I know not where they have laid him: But while I seek, and look, and desire to see Jesus, say

*say unto me*, I know whom thou seekest, thou seekest Jesus of *Nazareth*; come see the place where the Lord Lay, come see the Elements in which he is lively represented: *O what would such a saying be worth! And now, Lord, I beseech thee, be with me in time of Receiving; keep all vain thoughts out of my mind which may render it ineffectual. Now the good Lord pardon me, if I have not prepared my heart aright to seek the Lord according to the preparation of the Sanctuary.*

3. Meditation is another Duty which is to be

performed before participation of the Lords Supper; dwell much in thought of Mans Fall, and of his Redemption by Christs death; think much also on the Sufferings of Christ, which will be a means to affect your heart; if that will not, think of his Love to poor Sinners lost and undone for ever; if that will not do, think of the free love of God, and of the distinguishing love of him, until it affect thine heart; as thou goest from thine own House to Gods, to keep vain thoughts out; think of something fit for the

Duties

Duties to be performed that day; let not the Devil get an advantage against you, but be sure be continually upon your watch, that he may not prevail over you. But remember this last of all, that when you have done all that you can to prepare your self, you must disclaim it in point of merit, and rely wholly upon the Merits and Satisfaction of Christ; you must not set your Duties in the place of Christ, for that will dishonour him, and cause him to hide his Face from you at his Table: by thus doing your prepara-

tion may be effectual, when as if you had done never so much, and rely upon it, 'twould be as if you had done nothing at all; be sure therefore disclaim all at last. And now I come to the Duty it self: And now is your spending time for those Graces which you examined your self in; now you must put them forth into act. Meditate of the love of God in Christ, of the death of Christ, of your great and crying sins which may affect your heart: Be sure be watchful that Satan do not steal into your heart some vain thoughts, and

so make your Duty of none effect. While the Minister is consecrating the Bread and Wine, consider how Christ the second person in the Trinity, the only Son of God, was by the Father consecrated and set apart to become a Sacrifice for Sin, and let that affect thine heart. Then while the Minister is breaking the Bread, and pouring out the Wine; consider that as that Bread was broken, so Christs Body was broken for you; and as that Wine was poured out, so Christs Blood did stream from his Heart afresh out

of love to you. Then when the Minister is distributing the Bread and Wine, then know that God is really, though invisibly, giving his Son with all his Priviledges to every worthy Believer: When you take the Bread and Wine into your hand, reach out the hand of your Faith, and take hold of Christ; and as you receive it into your Body and feed on it, O so feed upon Christ by faith, and apply him to your own Soul. So much for your Duty in time of Receiving. Now I come to your Duties afterward: And those are,

1. Exami-

1. Examination.
2. Thankfulness. And,
3. Remember to walk according to your Obligation.

1. You must examine your self, whether you have received any benefit or advantage by the Duty, whether your graces be strengthened, whether you have more love to God, more hatred to Sin than before; and if you have not received any benefit, you must try to find out the Cause, and be humbled for it, and be better prepared another time. But and if you have received Spiritual Benefit, then

2. Give God the Glory, and desire more such Opportunities for your Souls advantage.

And lastly, be sure remember to walk according to the Obligations which are upon you. Live as one that has been at a Sacrament, and received so great mercies from God as you have. And so after you have partaken of the Ordinances here upon Earth, you shall be translated out of this world into Heaven, where there shall be no more need of Ordinances, but you shall be always beholding the face of God, and your Redeemer,

in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore.

*BLessed Lord God, who art abundant in goodness and mercy, and art continually bestowing the same upon me that am less than the least of all thy mercies; thou givest me not only day by day my daily bread, but thou invitest me to come to thine own Table to feed upon the Body and Blood of Christ; yea, and I have eat of his Flesh, and drank of his Blood; O what shall I render to the Lord for all his benefits towards me? O*

*let me make this good use of them, to order my Conversation according to the Covenant now renewed before thee: O let me now walk more holily, and more obediently; let Grace be more lovely, and Sin more loathsome in mine eyes; let that be most odious to me, which was the Death of my dear Lord and Saviour: And Lord, let me grow more in Grace, and in the knowledge of Jesus Christ; and let me go from grace to grace, and from strength to strength, until I shall appear before God in Sion, to whom be glory for ever. Amen.*

Con-

# Concerning DEATH;

## WITH

## *Some Rules and Directions tending to Dying well.*

WHen I consider, O Lord, the greatness of his Power, and the infiniteness of thy Wisdom, in creating all things after so wonderful a manner out of nothing, and

and preſerving the ſame by thy continual Providence; I cannot but break out into the admiration of holy *David*, *What is man that thou art mindful of him*? thou didſt indeed place him at firſt a degree little inferiour to the Angels, thou didſt Crown him with glory and honour, and gaveſt him Dominion over the Creatures in this lower world; but he ſoon by ſin fell from that happy ſtate wherein he was at firſt placed, and by it contracted death, and ſo became like the Beaſts that periſh; and his life, which

which if he had continued in his Innocency God would have lengthened, is now but a ſpan long, and that ſpan is ſo full of trouble, that it is even death it ſelf; he is but as the graſs which in the morning flouriſheth, but in the evening is cut down, and withereth. Seeing then theſe things are ſo, to walk with God here while we live, and to be ready to give up our account when we come to die, is the great concern we have to mind in this our preſent Pilgrimage; to grow great and rich in this world, to encreaſe

creaſe our eſtates, to raiſe our families, are but mean things, in compariſon to the enjoyment of God here, and preparation to live with him for ever hereafter. Therefore let us live well, that ſo we may die well, which I ſhall ſpeak to at this time, and give you ſome Directions in order thereunto.

1. Then if you would die well, and die comfortably, be often meditating upon Death, for then it will be accuſtomed to you, and by that means it cannot hurt you, for Cuſtom is a ſecond nature;

ture; if you meditate upon it before hand, it cannot come as a Thief, *viz.* on a ſudden, and before you are aware.

2. If you would Die well, redeem your time of life, and in that prepare for Death; for how can you expect to Die with comfort, unleſs when you come to Die, you can look back upon a well-ſpent life? and may not you think that God does juſtly put a period to your time, becauſe you did not redeem it while you had it?

3. Another help to Die well, is to Die daily: that which

which we do daily, will not seem hard to us to do at last; for he does easily contemn death, who remembers that he is a mortal every day; and he therefore that dies while he lives, must live while he dies; he that dies every day while he lives, Death shall not be at all strange to him when he Dies indeed.

4. If you would Die well and comfortably, labour to get an assurance of your Eternal Salvation, and then you cannot Die ill, *viz.* if you have an assurance, and it be grounded upon Scripture;

sure; for how can that hurt you, which shall be only a passage to eternal glory, which is only as a messenger to fetch you home to your Fathers house.

Lastly, If you would Die well, if you would Die the Death of the Righteous, then labour to live the Life of the Righteous. You must keep a good conscience, and then death shall be comfortable to you, and you may when you come to die, say with good *Hezekiah*, *Remember Lord, how I have walked before thee in truth, and with a perfect heart*; or with the

the Apostle S. *Paul*, *I have fought a good fight, I have finished my course, and kept the faith; henceforth there is laid up for me a Crown of Righteousness, which the Lord that righteous Judge shall not only give to me but to all those that love his appearing.*

*Object.* But perhaps you may say, though I do think of Death, though I do keep my Conscience pure from any sin, yet the thoughts of death are terrible unto me, and I am afraid if God should summon me out of this world to give up mine account, I should die very uncomfortably.

To

To the answering this, let me ask thee these few things, dost thou indeed make it thy great business in life to prepare for a dying hour? dost live every day as if it were to be thy last day, and so make every day thy best day? dost thou with holy *Job*, wait all the days of thy appointed time till thy change comes? why then should death be so terrible unto thee? why shouldst thou be afraid of that which will lead thee through a dark passage, unto a glorious Palace, even thy Fathers house? What though it be a lit-

tle

tle dreadful to look upon, yet it can do thee no hurt, seeing Christ hath already gotten the victory over it? would any one refuse, or be afraid to go to his Fathers, because he had sent an ugly Horse or Chariot to carry him? Therefore be of good comfort, for to thee a true Christian to Die is Gain, and thou mayest triumph over Death with the Apostle *Paul*; *O Death! where is thy Sting? O Grave! where is thy Victory?*

But I shall in a few particulars give you some incouragements against the fear of Death. 1. Then

3. Then consider, that Death when it comes, though it be terrible at first, 'twill translate thee from a strange Land to thine own Fathers house, from a dark and desolate Wilderness, to an Haven of plenty: Consider that thou art a stranger and sojourner here, and seekest for a better Country, even an Heavenly; and thou must pass through this dark entry of Death, before thou canst enter into the promised *Canaan:* and therefore 'tis thy interest, not only not to be afraid of it, but to look, and wish, and wait, and

and long for it, seeing it will do so much for thee, as to bring thee into the full, and eternal Fruition of God in Glory, into the possession of a stately Palace. *We know* (says the Apostle) *if this our earthly house be dissolved, we have a house not made with hands eternal in the Heavens*, 2 Cor. 5. 1. O what is death to the Godly, nor a King of Terrours, but of Comfort; not to be feared, but to be embraced. Suppose a man had a Kingdom promised him, and he was assured of it, if he would swim over such a River to it, and he were

promised help likewise by those of the Country, would you not count him unwise, if he should be afraid to go over, though he might be helped, and so lose the Kingdom, and be content to dwell in a poor Cottage on the other side? This is their case, who, though they have an assurance of a Kingdom, and Crown, and to enjoy it for ever; yet because there is Death in the way, they choose rather with the *Egyptians*, the Onyons and Garlick of this World, than to go through the Wilderness of Death to the Promised Land,

Land, even to enjoy the Vision, and full Fruition of God for ever.

2. Consider, that death when it comes, though a little dreadfull, will translate thee from a Sea of Trouble to a Haven of Rest; from a World of anxiety, to a Heaven of felicity: Therefore the light Terrours of Death, are not worthy to be compared to the Glory which shall be revealed. You know this World always was, is now, and (may be will ever be troublesome to Gods Children, for Christ hath told you so, Joh. 16. 33. *In me you shall have*

*have Peace, but in the world tribulation*, What comfort therefore can it be to the poor Saints to live in a world of confusion and trouble, tossed about with the waves of tempestuous and turbulent worldlings, who strive continually to root out the Church of God? what comfort, I say, can it be to them, when as they have a better Countrey? And yet they are many times contented to stay here, only because they are afraid to shoot the Gulph of Death: when alas! though they think it their greatest enemy, yet 'tis their greatest friend,

for it delivers them from all their pains and sufferings in their Body; when Death comes, thy weak, languishing, painful Body shall be at rest; then all tears shall be wiped away from thine eyes, and thou shalt rest from all thy labour. *Blessed are the Dead which die in the Lord, for they rest from their labours.* Sure then you will say that Death is not an enemy but a friend, and the greatest friend, seeing it does so much for thee; for thou at Death, changest a Cottage for a Kingdom, a house of Clay, for a house not made with hands eter-

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nal in the Heavens. How sweet is rest to the labouring man who has laboured hard all day? how sweet is sleep to him that hath travelled all day? how sweet then will rest be to him whose whole life hath been a continued warfare, who hath been fighting and warring with the world, the flesh, and the devil, who could scarce find a quiet day throughout this whole life? how sweet, I say, will death be to such who are weary, and burthened with the heat of the day! They may rejoyce to go to a Heaven of rest, surely, though it be

through a narrow way.

3. Consider, that this Life is full of trouble; and but a dying death; and therefore 'twould be but mercy for death to end such a life. If a Souldier were mortally wounded, and left in great pain, he would count it a kindness if any one by death would set him free; so you who live here in this world continually in trouble, as it were always dying, should count it a kindness done by death to be delivered from it; especially considering you shall have a better life hereafter.

4. Consider the many evils you will be freed from by death; which are,

1. From all worldly crosses and troubles, from all those injuries and persecutions with which worldly men afflict the Saints of God; here they do but live and suffer, they do best, and fare most commonly worst, as touching outward things. So it has been from the beginning of the world until this present age, the best have always been persecuted by the worst; so 'twas with *Abel* by his brother *Cain*, because his works were good and his

brothers evil. So with *Isaac* and *Ismael*, for 'tis said, *Ismael* mocked, *Gen.* 21. 9. So *David* was persecuted by *Saul*, so *Daniel* by the Princes of *Persia*; and so Christ himself and his Disciples; and so all good men in all Ages till this time: And therefore seeing 'tis so, Death should be welcome to fetch us from those persecutions and injuries, which befal the Church of God.

2. It frees us from all bodily Infirmities, from pains, sickness, and diseases. After death there shall be no more want of Physicians, or of Medicines,

dines, to heal us, for death is a present Cure of all.

3. It frees us from all worldly care and pains. 'twas Gods curse upon man at the fall, that in the sweat of his face he should eat bread, but at his End it shall cease also. *Blessed are the dead which die in the Lord, for they rest from their labour*, says the Apostle. Here they have labour without rest, and there they shall have rest without labour, joy without sorrow, day without night, yea, and life without death.

4. Death will free us from it self, for we shall

die no more, death shall have no more dominion over us, but, as I said before, we shall in Heaven have life without death, then we shall not need to be afraid, that our happy state and condition will be ever changed by death, that is our last enemy, and when that is destroyed we have no more to fight with.

5. Consider the Benefits which will accrue to you by death, which are,

First, That Grace which we have but now in part, we shall after death have the fulness of it; though now you are but imper-

fect, then all your Graces shall be perfected.

3. Your vision and fruition of God in glory shall then be perfect, whereas you see now but through a Glass darkly, then you shall see him face to face: now you know but in part, but then you shall know as you are known, you shall be always beholding his Face in Righteousness.

And lastly, There you come to that place which you have much longed for, where you shall with *Abraham*, *Isaac*, and *Jacob*, and all the Holy Angels and Saints, be continually singing Praises to God and the

Lamb for ever: You shall not there be weary, but the more you behold God, the more you shall desire to behold him, in whose presence is fulness of Joy, and at whose right hand there are pleasures for evermore, even such pleasures, which eye hath not seen, nor ear heard, &c.

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Some

*Some Arguments to convince Sinners of their folly, in not preparing for Death, and of putting it off till a longer time.*

SEeing then 'tis so, how great is their folly and madness, who live in the neglect of this work which is of so great moment; to wit, their eternal welfare, and yet many don't scruple it, though God be so merciful to them, as to give them so much time, and so many opportunities, and marks for their Souls good, and that they might prepare for death; but alas (fools that they are)

are) that time which God affords them for their Souls to work out their Salvation in, that they consume in laying up treasures upon earth, in carking and caring for their bodies; and so instead of working out their salvation, they work out damnation both for soul and body; their thoughts are how to grow rich, and encrease their estates, how to raise their names and families, but not how they shall do when they come to die, and what an account they shall give of all that God has lent 'em: Therefore

I will plead with them in a few particulars.

1. You that put off Repentance and Preparation for Death till old age, how know you that you shall live till then? don't you see daily others taken away before you, how know you that you shall not be the next? have you a Lease of your life? or are you at an agreement with death, that he should not take you as well as others? But perhaps you may say, I am young and strong, I shall live many years still, and so like the rich Glutton in the Gospel, sing a *Re-*

*quiem*

given to your Soul, when as you know not but God may say to you, *This night shall it be required of thee?* don't you see daily those that are as young, and as strong as you die? how then can you expect to fare better than others? One dieth in his full strength, says *Job*, being wholly at ease, &c. *Job* 21. 23. Neither can Learning bribe Death, for the wise die as well as the foolish; Where is the Wise? Where is the Scribe? neither can Riches bribe Death; for Death, according to the Poet, knocks at the Palaces as

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the Prince, as well as the Cottage of the poor man: Nay, gifts nor graces, parts nor abilities can hinder Deaths stroak; therefore if thou trustest to any of these to preserve thee from death, they will be but as broken Reeds.

2. Thou that puttest off repentance till to morrow, or till sickness, what if thou shouldst die this very day by some accidents which are incident to thee, what a sad deplorable condition wouldst thou be in then? thou perhaps there might not be time enough for

thee

thee to say so much as the Lord have mercy upon me, which thou perhaps would think to be enough, if thou couldst but say that before death: but be not deceived, God will not be mocked with such slight heartless Ejaculations.

Or 3. What if thou shouldst have a long sickness before the stroak of death, yet that might be so tedious, that thou would have little mind to trouble thy self with any thing then.

Thus God does many times order it; and why may it not be thy case?

or

or elſe if thy pains were not ſo great, yet God may take away thy ſenſes, that ſo thou mayeſt not underſtand any thing; then reading to thee, or diſcourſing with thee about the other world, will not advantage thee; and then thy caſe will be dreadful indeed.

But 4. If thou doſt live to old age, how knoweſt thou but that God may not give thee the help of his holy Spirit then to repent; but becauſe thou wouldſt not hearken to his Call all thy former days, now he may depart from thee, and ſay as

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he says in *Prov.* 1. and the latter end, *Because I called, and they would not answer; because when I stretched out my hand, no man regarded, but they set at naught all my counsel, and despised all my reproof; therefore shall they eat of their own way,* &c. Thus if thou rejectest Gods Calls and reproofs, he may say unto thee, if thou slightest his judgments, and regardest not his threatnings, then he may suddenly destroy thee, and that without remedy.

5. If thou shouldst live to old age, dost thou think God will accept

thy weak, decrepit service then, when as thou hast spent all thy younger days, and the prime of thy years, in serving and in pleasing the World, the Flesh, and the Devil: whereas thou oughtest to consecrate thy Youth, thy tender years to God, being the best to do him service in, those thou givest to the Devil, and wouldst put him off with a few lame services in thy old age, when thou thinkest thy self to be good for nothing else: Dost thou think God will accept these at thy hand? or wouldst thou be contented

ed thy self, if thou didst hire a servant to do thy work, and he should go and do others business all day; and then at night, when he was more fit for sleep, should slumber over thy work. Thus do every one of you serve the great God, whose servants you are, who has bought you with a price, and has given you time in this world, wherein you might serve him, and live to his honour, and instead of that play away all the days of your life in the Devils service; and then when the Night of Death begins to come upon you,

you

you begin to slubber over Gods work, which you ought to have been imployed in, in the day.

5. You that defer repentance till old age, or a sick Bed, alas you know not what repentance is, you know not how weighty a work the saving of the Soul, and the attaining of Heaven is: If Repentance were so easie as you think it to be, what needed all that ado which the Saints and Martyrs of old kept? what needed those watchings and fastings, those Prayers, and those Tears; surely if Repentance were so

easie,

ease, and Heaven were to be had at so easie a rate, they were very unwise to do all that for nothing; they thought their whole lives were little enough to serve God in, and to do the work for which he sent them into the world; but you can do all upon a Sick Bed, in a few hours, or a few days at most, but take heed lest you prove at last to be unwise, in deferring it so long: O therefore don't put off so great a work as this, but while 'tis called to day prepare for death, and don't think that a few idle wishes, or crying

Lord have mercy upon me, will serve the turn, but labour earnestly, and take the Kingdom of Heaven by violence.

7. And lastly, Consider that it is a thousand to one whether that Repentance which you put off to a dying hour prove true; and if it don't, as it very seldom does, you are gone for ever. What though there was one converted upon the Cross a little before death, that is no argument for thee to put off repentance till then; he perhaps had no calls and opportunities, as thou hast; God has given thee a great deal

of

of time, and has ſpared thee long, and therefore he expects more from thee than from others; but if thou doſt not, but delayeſt repentance, O how miſerable will thy caſe be; 'tis ſad to periſh at all, but intollerable to periſh under ſo many calls, ſo many opportunities, ſo many Sermons and gracious Invitations; nay it will be more tollerable for *Sodom* and *Gomorrah* in the day of Judgment, than for thee: Alas! Surely you know not what it is to die; if you did, you would be more careful to die well. 'Twill be a change, but a dread-

dreadful one.

1. 'Tis for the Body and Soul which are now united together, to be separated till the day of Judgment; the Body must go to the Grave, and the Soul, if unprepared for death, to Hell, to eternal Misery. These, *to wit*, the *wicked shall go away into everlasting punishment*, Mat. 25. and the latter end.

2. This change by death shall be to the wicked, from the company of thy Relations and Friends, to the Society of Devils and damned Spirits, who shall be always tormenting thee, and that shall be all

the Wages thou ſhalt have of ſuch a Maſter; *For the Wages of Sin is Death.*

3. This change ſhall be from all thy pleaſures and delights in this world, to inexpreſſible and eternal miſery; here thou haſt thy good things, thy profits and pleaſures in ſin, but there thou ſhalt have a reward of miſery for all; the Devil that tempted thee here to ſin, ſhall there torment thee for thy ſin.

4. This change ſhall be from the Calls of God to his Frown; from his gracious invitations, to a *Depart from me, I know you not whence you are*; For after

ter death he will not call any more. As long as life lasts, the door of mercy perhaps stands open, but at death, 'twill be shut to thee for ever; *There is no repentance in the Grave.*

5. This change shall be from a possibility to an utter impossibility of Salvation: While life remains there is hope; but after death, thy hope shall be changed into despair; for thou goest to that place from which thou must never return. This will be terrible indeed, to lie in Hell, and to despair of ever returning. But may be, some may think that Hell

is not ſo dreadful as people make it: but don't deceive your ſelves, leſt the feeling of its torments make you believe it; for certainly there is no torment upon earth, though in the greateſt degree, may be compared to it, though it is compared in Scripture to the greateſt torments upon earth, to make it ſeem intollerable: 'Tis ſet out by Fire and Brimſtone, but alas, a Fire here is nothing to that in Hell! there ſhall not be only pain of ſence, but of loſs, thy Conſcience ſhall bite and ſting thee after a moſt terrible manner, that when-

as

as thou mighteſt have had mercy, but would not: Nay Conſcience will tell thee, that once there was a time when thou mighteſt have had mercy and obtained ſalvation as well as others; but thou ſlighteſt Gods Calls, thou abuſedſt his Mercies, and bid God depart from thee; and now he has juſtly ſentenced thee into everlaſting Flames. Thus ſhall be the language of thy Conſcience being in utter deſpair: There ſhall be alſo pain of ſence, to which all the torments upon Earth, if added together, would be but as a Flea-biting; if

all the Racks and exquisite torments were inflicted upon one man, yet they would be nothing to that of Hell torments; nay, and that which adds more weight to its terrour is, it shall be for ever and ever; 'tis the Worm that dieth not, and the fire that is not quenched; you must suffer the vengeance of eternal fire; then you shall be overcome with everlasting despair indeed: When you consider that you lie in Hell a thousand or million of years, yet you are as far from coming out, as you were

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the first day you were in Hell; how then will you cry out? Now the day will dawn no more, now time and days are at an end, I am lost and undone for ever, and here I must lie scorching in these Flames for millions of millions of Ages, even to all eternity. O let these Considerations awaken you out of your security, and convince you of your folly, in putting off repentance till old Age, or a sick Bed: See what God himself says of his people *Israel*, *They are Naation void of counsel*; and then follows this

pathetical wish, *O that they were wise, that they would consider their latter end!* Be you therefore so wise as now, while it is called to day, to work out your salvation with fear and trembling, to get an interest in Christ, and an assurance of the pardon of your sins, that so when you shall put on Immortality, you may not come to this place of Torment.

On the other hand, how incomparably excellent is the glory of Heaven, where none of these Changes shall be, where

shall

shall be wonderful advancement, but without injustice, abundance of glory, but without envy, infinite wealth, but without woe, admirable beauty and felicity, but without vanity or infirmity: Here shall the patient sufferings of the Saints be amply rewarded, and all the rage and spight of their Enemies on Earth, shall instead of doing them hurt, add much to their Crown of Glory: Here shall all those scoffs, those bitter Gibes and Jests against the Purity of Gods Children, be turned with horrible amazements

and terrour into the Bosoms of wicked men, when they shall behold with anguish of spirit what they here jested at; that only the pure in spirit shall see God, and behold his glory, *Mat.* 5. 8. O then my soul, sith by these few instances thou mayst take a scantling of the vanity and misery of all worldly happiness, raise up thy desires to that blessed place where is fulness of joy, and pleasures for evermore, to him in whom is no variety, nor shadow of change, to that Company which everlastingly sing; and are

never

never ſad. Think with thy ſelf, when thou ſeeſt and delighteſt in the beauty of any Creature, be it Wife, Children, Houſes, Lands, &c. that theſe are but vanities under the Sun, to put thee in mind that true felicities reach as high as Heaven; and were they as glorious as the Sun it ſelf, yet they are not freed from Clouds and darkneſs, and many Eclipſes, which ſhew their emptineſs and infelicity; nay, we know not when we behold them in their higheſt perfection, whether they will not turn to bitterneſs

at

at the last: *Hazael* looked amiably upon *Elizeus*, yet that good Prophet wept when he saw him, as beholding the abundance of evil which that goodly person should afterwards execute: The eye is not satisfied with seeing, nor the ear filled with hearing, saith the wise man; the more a man covets and hunts after the things of this life, his desires are hereby more inlarged, but not his contentment; for the mind is not pleased in that it is not satisfied. Give me a man endowed with all the Excellencies that have been in any

since

since the Creation, let him attain to the learning, wisdom, riches and glory of King *Solomon*; let him be as wise for counsel as *Achitophel*, let him have the meekness of *Moses*, the courage of *David*, the strength of *Sampson*, the patience of *Job*, the innocency of *Isaac*, the eloquence of *Paul*, the beauty of *Absalom*, that from top to toe had no blemish in him; yet what is all this but admired vanity? All this Pomp shall not follow him to the Grave, the Worms and dust shall devour both it and him; the

the Prophet *David* makes this Epitaph for him; *His breath goeth forth, he returneth to his Earth, in that very day his thoughts perish*, Psal. 46. 4.

Get thee gone then, O my soul, and fly hence to those Celestial Mansions, where only thou shalt find rest there; there shall all thy desires be filled, there shall the presence of God repleniſh thee with unutterable delights, there only shalt thou hear the voice of joy and gladness, and sorrow and mourning shall fly away; divorce thy affections from sin, and from all the plea-

sures

sures of the world, though never so dear to thee, and marry them to Christ; thy gain shall be great, thy glory greater, even life and happiness for evermore; why shouldest thou stay and abide any longer here amongst the Enemies of thy Peace, amidst so many sorrows and afflictions pursuing thee for thy sins; who would not forego a Cottage to gain a Kingdom? who would not exchange a few frail comforts of this life, for those permanent joys of bliss? why wilt thou any longer settle thy heart upon that

which

which is nothing? what are the choiceſt delights here below, being rightly balanced, other than vanity and vexation of ſpirit? Ceaſe then to admire any outward Excellencies, and be wholly taken with thoſe reſplendent beauties that are in the face of thy Saviour, to whom e're long thou ſhalt be married, and partake of that great Feaſt with which he will entertain thee at that Wedding day: Cark and care only for thoſe durable riches that ſhall then abide with thee, when thou ſhalt be here no more; haſten

and

and hunt after the honour and happiness of the Saints, there is no preferment like being in Heaven; possess thy self of him who hath been thy God from thy Youth, who hath many a time raised thee up with his comforts, when thou hast been in the Valley of the shadow of death; who hath been the portion of thine inheritance, and hath maintain'd thy lot; forsake him not, and he will bring thee to honour at the last, to such honour, as all the glory of this world cannot reach unto; he that made Heaven for his own

Chil-

Children, can only declare the joys of that place. Return then into thy reſt, O my ſoul, from which thou haſt long wandered; be content to part with any thing on Earth which thou canſt not keep, to gain every thing in Heaven which thou canſt never loſe; drown all thy delights in thoſe ſweet Contemplations of Heavenly bliſs: Preſs hard to this Mark, ſtrive for this Victory, fight for this Crown, lay hold on eternal life, and let nothing in this world take away thy Crown.

*Short*

*Short, though sweet Meditations, or sweet Cordials for the Heart.*

IT is more comfort to receive strength in suffering, than to be delivered from suffering.

Our sins were the cause of Christs Agony, the Thorns that prick'd him, the Spear that pierced him, the Torments that afflicted him.

We should always abhor sin, more in regard it is hateful to God, than because it is hurtful to us.

We

We had need to pray that the *Great Change* be wrought *in us*, before the *Great Change* be wrought *upon us*.

As the Blood of Jesus only can free us from the *guilt of sin*: so his Spirit alone can cleanse our hearts from the *filth of sin*.

Let us pray that God would shew us what we are by Nature, and make us what he would have us by Grace.

There is nothing *terrible* in death, but what a wicked life hath made so.

Let us chuse to *suffer* rather than *sin*, seeing we may

may ſuffer without ſin; but we can never ſin without ſuffering.

Shall Chriſt ſhed his *Blood* for thoſe ſins that were others, and ſhall not we ſhed *Tears* for ſins that are our own?

A true Chriſtian believes that *Good Works* can't ſave him, and yet he believes that he can't be ſaved *without them.*

Let us repent us of the evils that we have committed, that God may repent him of the evils that he hath threatned.

'Tis certain that wicked men ſin if they pray not; and it is true, that

even

even their Prayers are sin, *Prov.* 15. 8.

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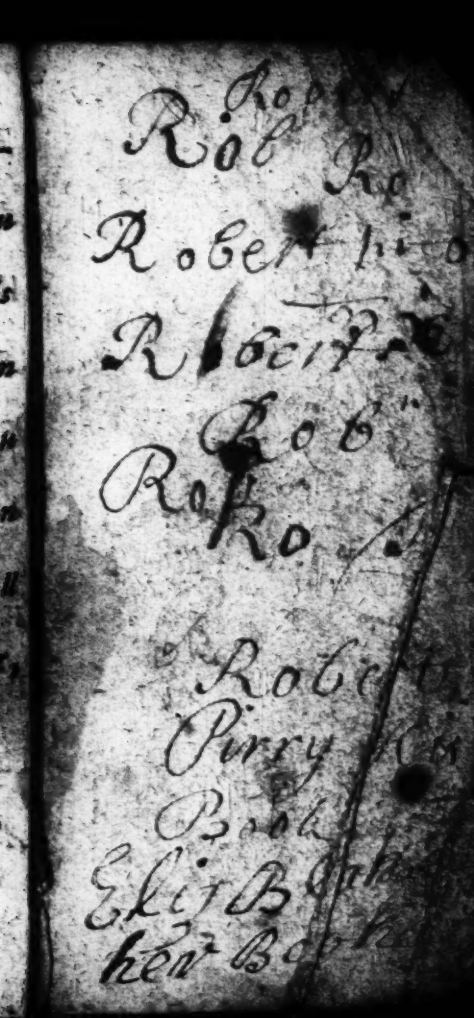
## A Valediction to the World, and its Inhabitants.

*VAin World adieu, whose chanting Charms entice,*
*And keep me from the things of better price:*
*I now am bent for new discoveries,*
*In Lands that are beyond the Azure Skies:*
*My Faith a City fair hath in her eye,*
*Whose Subjects all are Saints; thither go I.*

*There*

*There shall this drossie flesh, and Blood (refin'd)*
*Immortal grow, and free from fears of mind:*
*Where (whilst my Saviours presence my mind chears)*
*My heart shall vent no sighs, my eyes no tears;*
*But fill'd with joys, from Age to Age I'le sing*
*Sweet Hallelujahs to my God and King.*

*Farewel* World, Servants, Relations *near*,
Brothers *and* Sisters, *all my Kindred dear*;
Father, Mother, Children, *and dear* Wife;
*All whom I dearly lov'd as my own life*;

I must be gone, I must depart from hence;
Seeing it is for my good, you will not take offence.
My King and Captain calls me to install,
To Heaven above, free from all slavish thrall.
Once more adieu unto you all, until
We shall together meet on Sions Hill:
Where we all jointly shall loud praises sing,
Unto our God, our Saviour, and our King.

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